/275 cont./

411 [492] Warriors on horseback, in addition to having bows and arrows, use the lance; it is a piece of a knife or of iron tied to the tip of a stick; note that each warrior, according to what they say, cannot carry more than a dozen arrows, because they are heavy. 534 726 In order to inspire terror and fright in the attack they make on the enemy town, they use the Igüiramimbi, a wooden musical instrument, the Senene, and the Huacananti, or cow's horn (2).

> 2. The first is round, and it is very hard to pierce it, and the second is long. Both are of good wood, and they engrave figures and signs on them. They hang them from the neck by means of a cord. The wood is like ebony.

722 While some of them are preparing the bows and arrows, the braver men do not remain idle, nor do the women; the latter prepare the necessary provisions and even the chicha to celebrate the triumph, if they win it, and the former encourage the more cowardly ones, showing their ability as queremba in the streets and the plaza, animating them all, making them understand that triumph depends on them and that it is necessary to triumph at all costs if they do not wish to be subjected to the harsh condition of the conquered, thus losing everything, wife, children, home, and property.

726 704 /276/ When all the weapons are ready, those of the cavalry saddle their horses, putting the arrows on the right side, so that they can easily get them in case of urgency, because it is characteristic of the cavalry to yell insults at the enemy and to sow confusion on the battlefield with shouts and the noise of the igüiramimbi, huacananti, and porongos. Then, all of them, [292] foot soldiers, horsemen, and queremba, don their garb, some the [714] jacket /coleto/, others armor of garabatá, and they put on the [411] back of the left hand a strap of pygmy-deer hide, so that they [302] will not hurt themselves when they shoot the bow, and, finally, they all color their faces and arms with ground charcoal dampened in water. Let the reader consider if this army of demons would not frighten even the dead!

/277/

726 But before the combat begins one or two of the bravest men go out of the camp at the cacique's order to reconnoiter the field [825] or enemy town. The scouts enter the enemy town with every precaution, imitating, on the one hand, the noise of the fox, on the other the call of the Yancuruntu, owl, and, finally, that of the Surumucucu. If no one discovers the presence of these scouts, the combat when it comes is terrible, but, if they are discovered, the alarm signal is given, and the fight begins at once, into which the ones invaded throw themselves with their naked bodies, and they may easily come out victorious, throwing back the enemy in their formidable charge (1).

1. From this the whites deduce and believe that the Indians are preparing for war against them when they hear the Yancuruntu, owl, in their houses in the country.

The scouts, if they are not discovered, leave the town with much caution, return without delay to the camp, and report to the cacique the state of the enemy, and all listen with great interest to this account. The cacique thanks the scouts for their valor, intrepidity, and daring and once more charges all to be careful and brave in the coming attack. Then he orders silence, and they all rest without sleeping, each group talking in very low voices so that nobody will sense their presence.

726 Before the hour of combat comes, the cacique and the
●714 queremba order the preparations; the riders saddle their horses
292 and come up to the infantry soldiers, who tighten their bows and put on their wrist the deerhide guard, fasten their aprons or girdles at the waist to cover the most delicate part of the body, some of them put on the armor, Ayo, made of tree bark, others the Tiru, lifted to the waist, and all of them put on ostrich feathers, chicken feathers, or maize husks around their faces so that they can recognize one another in the heat of battle, not wound one another, and assist one another in case one or more of them is surrounded by the enemy.

5:Nordenskiöld E-5,4 (1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chané SF8



IV.

## Hunting Equipment.

The Chiriguano and the Chané are not keen huntsmen. They are rarely seen out hunting. Their hunting-weapons are the bow and arrow, the pellet-bow, clubs, slings, and snares, all of their own manufacture. The Chiriguano have bird-nets too, and formerly they had the bola as well. The Chiriguano and the Chané have no weapons exclusively used in warfare. Formerly they had lances[1]).

The bow and arrow are going quite out of use among these Indians except for fishing and as a weapon for boys. The degenerate type of bow now seen among the Chané and Chiriguano is certainly not original. According to LIZARRAGA[2]) the Chiriguano used to have bows of a man's height. It is of great interest to learn from LIZÁRRAGA that the Chiriguano used to protect their left wrist with a small piece of wood to prevent the skin being grazed by the bow-string. Something similar occurs among the Ashluslay (see Part I. P. 42).

Their arrows are very like those used by the Choroti and Ashluslay. The arrow shafts are of the same kind of reed[3]). At the Rio Parapiti this plant, which grows abundantly beside the Rio Pilcomayo is cultivated by the Indians. On the Rio Parapiti there is a place called Ouivarenda, which means »where there is chuchio.» This plant, the *Gynerium* sp. whose seed-stalks so many Indian tribes use

1) CHOMÉ P. 331.

2) P. 328. »Andan desnudos y quando mucho qual ó qual tiene una camisetilla hasta el ombligo; . . . son grandes flecheros; sus armas son arco y flecha; el arco tan grande como el mismo que lo tira, y porque la cuerda no lastime la mano izquierda, en la muñeca encajan un trocillo de madera y allí da la cuerda».

3) *Arundo donax.*

4) [Errata: this should read "See Serrano y Sanz P. 328."
(Errata sheet, Cat. 116, P245 -- Analyst.]

T:Rosen E-5 (1901-1902) 1924 SF10 Chiriguano SF10

411
[714]
[114]
[524]
[126]
[171]

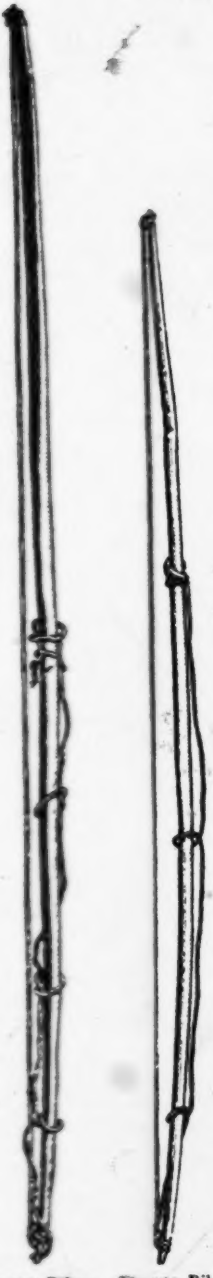

Fig. 201. Riksm. 03. 3. 850. For section, see fig. 203.

Fig. 202. Riksm. 03. 3. 851. For section, see fig. 204.

Longbows. Chiriguano. Bolivia. About 1/2.



On the left wrist they wore a small piece of wood as a protection against the blow of the bowstring.[1]

Curiously enough, the present-day Chiriguano type of bow does not seem to have been exhaustively described by anyone; not even in Schmidt's account of South American bow types,[2] otherwise so exact, is there any mention of the Chiriguano bow. The reason for this may very likely be found in the circumstance that these weapons are said to be of rare occurrence nowadays, and that such few specimens as are still being made, are mostly used as toys and on that account typologically degenerated. Twenty years ago, when I travelled through a part of the Chiriguano country, the bow was, however, not so rarely seen as a hunting weapon as now, and I collected the seven specimens now reposing in the ethnographical section of the Riksmuseum at Stockholm. Beside these, there are two Chiriguano bows brought home by Baron Nordenskiöld, one of which is a toy bow. Two other toy bows that have been brought to Sweden by Nordenskiöld belong to the Gothenburg Museum. This forms the material from which I have compiled the following description of the Chiriguano type of bow.

By their string-fastening arrangement the Chiriguano bows differ from the Chaco-Andean bow types, which latter as a rule have no neck-shaped bow-end projections for the string. On the other hand, all Chiriguano bows that I have studied, even the toy bows, have neck-shaped ends for fastening the string, a circumstance indicating that the Chiriguano bow is no acquisition from Chaco-

[1] de Lizarraga (1), p. 328. From Erl. Nordenskiöld.

[2] Schmidt (1), pp. 1027—1034.